

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAME."

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RELIGIOUS MISCELLANY.

[From the Trumpet and Magazine.]

RISE AND PROGRESS OF INFIDELITY
IN AMERICA. No. 3.

Having given, in my two previous numbers, a brief sketch of Mr. Owen's proceedings, up to the making of his first speech at New Harmony, on the 27th of April, 1825, I shall now redeem my promise, by laying before the reader a few extracts from his celebrated Fourth of July Oration; to show what were his views, and ostensible purposes at that time. This wonderful production is entitled, an *Oration, containing a declaration of Mental Independence, delivered by Robert Owen, at the celebration of the 4th of July, 1826.* The sapient editor of the New Harmony Gazette on the 12th of the same month, when this oration was first published, holds the following language respecting it: "In the first pages of this day's Gazette, our readers will peruse a document of more interest to society—be it true or false—than any, perhaps, that has ever been presented to the public, at any time in any country: For it strikes, directly, at the fundamental principles by which society has heretofore been regulated and governed." This is another specimen of that peculiar modesty which those reformers have been in the constant habit of displaying! How it should happen that this oration is a "document" so very important, "whether true or false," can be explained in no other way, "perhaps," than by a candid perusal of some extracts from it, which I shall present to the reader exactly in their original dress, as they first appeared.

He began by stating that they had met to commemorate the important event of the withdrawal of the new, from the control of the old world; and spoke, with becoming respect, of the worth of the patriots, who took the lead in the great revolution. "MENTAL LIBERTY" he conceived to have been the grand object of their pursuit; and speaks of the revolution in America, sanctioned by the Declaration of Independence, as that which "gave to a people advancing towards civilization, the first opportunity of establishing a government, which would, by degrees, permit them to acquire that greatest of blessings." He then went on to say as follows:—

"Yes, my friends, the Declaration of Independence, in 1776, prepared the way to secure to you MENTAL LIBERTY, without which man can never become more than a mere localized being, with powers to render him more miserable and degraded than the animals which he has been taught to deem inferior to himself."

After a few other remarks, not particularly interesting, he thus displays the sum total of his superior knowledge:—

"Are you prepared to imitate the example of your ancestors? Are you willing to run the risks which they encountered? Are you ready, like them, to meet the prejudices of past times, and determined to overcome them at all hazards, for the benefit of your country and for the emancipation of the human race? Are you, indeed, willing to sacrifice your fortunes, lives, and reputations, if such sacrifices should be necessary, to secure for all your fellow-beings, the GREATEST GOOD, that, according to our present knowledge, it is possible for them ever to receive?"

Are you prepared to achieve a MENTAL REVOLUTION, as superior in benefit and importance to the first revolution, as the mental powers of man exceed his physical powers?

If you are, I am most ready and willing to join you in this deed—the last and most daring that has been left for man in his irrational state to perform.

But, my friends, knowing, as I do, the immeasurable magnitude of the good which this Mental Revolution will effect and permanently secure for human nature through all future ages—I deem the continued existence, a little longer here, of a few individuals to be of no consideration whatever in comparison with its attainment; and, therefore as I cannot know the present state of your minds, and as the continuance of my life, at my age, is very uncertain, I have calmly and deliberately determined, upon this eventual and auspicious occasion, to break asunder the remaining mental bonds which for so many ages have grievously afflicted our nature, and, by so doing, to give forever FULL FREEDOM TO THE HUMAN MIND.

Upon an experience, then, of nearly forty years, which owing to a very peculiar combination of circumstances, has been more varied, extended and singular, than perhaps has ever fallen to the lot of any one man, and, during which period, my mind was continually occupied in tracing the cause of each human misery that came before me, to its true origin; I now Declare, to you and to the world, that Man, up to this hour, has been, in all parts of the earth, a slave to a TRINITY of the most monstrous evils that could be combined to inflict mental and physical evil upon his whole race.

I refer to *Private, or Individual Property—absurd and irrational Systems of Religion—and Marriage, founded on Individual property combined with some one of these irrational systems of religion.*

It is difficult to say which of these grand sources of all crime ought to be placed

first or last; for they are so intimately interlinked and woven together by time, that they cannot be separated without being destroyed: each one is necessary to the support of the other two. This formidable Trinity, compounded of Ignorance, Superstition and Hypocrisy, is the only Demon, or Devil, that ever has, or most likely, ever will torment the human race. It is well calculated, in all its consequences, to produce the utmost misery on the mind and body of man of which his nature is susceptible. The division of property among individuals prepared the seeds; cultivated the growth, and brought to maturity all the evils of poverty and riches existing among a people at the same time; the industrious experiencing privations and the idle being overwhelmed and injured by wealth.

Religion, or Superstition—for all religions have proved themselves to be Superstitious—by destroying the judgment, irrationalized all the mental faculties of man, and made him the most abject slave, through the fear of nonentities, created solely by his own disordered imagination. Superstition forced him to believe, or to say he believed, that a Being existed who possessed all power, wisdom and goodness—that he could do, and that he did, every thing—and yet, that evil and misery superabounded; and that this Being, who makes and does all things, is not the direct or indirect author of evil or misery. Such is the foundation on which all the mysteries and ravings of Superstition are erected in all parts of the world. Its inconsistency and inconceivable folly have been such as to keep the world in continual wars, and massacres, to create private divisions, leading to every imaginable evil; and it is probable that Superstition has caused more than its third of the crimes and sufferings of the human race.

The forms and ceremonies of Marriage, as they have been hitherto generally performed, and afterwards supported, make it almost certain, that they were contrived and forced upon the people at the same period that property was first divided among a few leading individuals and Superstition was invented: this being the only device that could be introduced to permit them to retain their division of the public spoils, and create to themselves an aristocracy of wealth, of power, and of learning.

To enable them to keep their children apart from the multitude who were to be kept in poverty, in ignorance, and consequently without power—and to monopolize all wealth and power and learning to themselves—some such contrivance as marriage, with mysterious forms and ceremonies, to hide their real intentions from the ignorant, was absolutely necessary.

That they might, through the influence of their wealth, learning and power, select the most beautiful and desirable women from among all the people—and thus enslave and make them, in fact, a part of their private property.

This was the commencement of that system which led to such endless crimes and miseries and degradation of the human faculties, by tempting the inexperienced to barter their feelings and affections for wealth, trappings, and power; when too late for their happiness, they discover they have been deceived, and that wealth, learning and power, can make no amends for the want of those natural feelings and affections, in the union of which, all feel the present happiness of life to consist."

"The revolution then, to be now effected, is the DESTRUCTION of this HYDRA OF EVILS—in order that the many may be no longer poor, wretched beings—dependent on the wealthy and powerful few; that Man may be no longer a superstitious idiot, continually dying from the futile fear of death; that he may no longer unite himself to the other sex from any mercenary or superstitious motives, nor promise and pretend to do that which it depends not on himself to perform.

Upon the experience of a life devoted to the investigation of those momentous subjects, I fearlessly now declare to you, from a conviction, as strong as conviction can exist in the human mind, that this compound of ignorance and fraud, is the real and only cause of all the crime, and misery arising from crime, which can be found in human society."

"For nearly forty years have I been employed, heart and soul, day by day, almost without ceasing, in preparing the means and arranging the circumstances, to enable me to give the death-blow to the tyranny and despotism, which for unnumbered ages past, have held the human mind spell bound, in chains and fetters, of such mysterious forms and shapes, that no mortal hand dared approach to set the suffering prisoner free. Nor has the fulness of time, for the accomplishment of this great event, been completed until within this hour—and such has been the extraordinary course of events, that the Declaration of Political Independence, in 1776, has produced its counterpart, the DECLARATION OF MENTAL INDEPENDENCE in 1826—the latter just half a century from the former.

Rejoice with me, my friends, that your Mental Independence rests now as secure

as your Political Independence; for the overwhelming power of TRUTH over ERROR is such, that as soon as arrangements can be formed to admit of the full development of Truth to the world, and it is once publicly promulgated, no art, or falsehood, or force, can ever afterwards return it back into forgetfulness, or unteach the truths which it has taught.

Under the circumstances in which this Mental Revolution has been made, no human power can undo, or render nugatory, that which has now been done.

This truth has passed from me, beyond the possibility of recall: it has been already received into your minds: speedily it will be heard throughout America, and from thence it will pass North and South, East and West, as far as language is known—and almost as fast as it shall be conveyed, human nature will recognize and receive it. In countries, in which ignorance and despotism hold their sway over the multitude, arts will be used to keep it from being heard among them; but neither armies, nor barriers of any kind, can now prevent a great and important truth from finding its way, by some means or another, into the darkest recesses of error and deception.

Rejoice, then, with me, my friends, that this light is now set upon a hill; for it will increase daily, more and more, until it shall be seen, felt, and understood, by all the nations of the earth."

The foregoing extracts will give the reader a tolerably good idea of the extreme weakness of this visionary philosopher. No man in the exercise of his reason can refrain from entertaining the conviction that Mr. O. by forty years' study had become not a little afflicted with that spirit which was displayed in the adventures of Don Quixote. The event proved how easy it was for a wise man to be deceived: But a few months elapsed, before the whole establishment was entirely broken up; and those who had been drawn to New Harmony, by the newly imported reformer, made the best shift for themselves they could make under the "circumstances" which had been arranged for them; and the wild project failed. Since then, but little has been heard of Mr. O. who seems to have become convinced that the people of America, in their half-civilized state, like the inhabitants of Europe, were not sufficiently advanced, to say in their hearts, there is no God—to throw in the fruits of their honest industry into a common fund for the support of the idle and vicious—to abandon the pleasures of home, for the promiscuous intercourse of the sexes, nor be guided by the ravings of a simple and enthusiastic foreigner!

Can it be denied that Mr. Owen's intention was to destroy every existing institution in this country? What did he say? What did the editor of the Gazette say? They wished to annihilate all religions—but this was to be done, because religion was in their way. They cared nothing about that part of their "trinity," only because they could not reduce all to a common level, and get rid of our marriage laws, while the people retained the least respect for religion! The blood of every true American would boil, on a contemplation of the impudence, and affected greatness of these foreigners, were they not beneath honest indignation; and it would be charity itself to consider them beside themselves. They may thank the Providence whose name they affect to despise, and the mildness of our laws, that they have been suffered to insult, with impunity, the whole body of the American people so long.

So palpable are the statements which have been quoted from their writings, that I need not tax the reader's patience by attempting to show that their objects were such as no friend of virtue or of his country can approve. The subsequent articles will evince the fact, that the confederates of Mr. O. have uniformly advocated the same principles, with such additions as their experience has suggested.

A UNIVERSALIST.

From the Trumpet and Magazine.

RISE AND PROGRESS OF INFIDELITY
IN AMERICA. No. 4.

Having given a brief sketch of the schemes of Robert Owen, I shall proceed to show what are the real principles of Francis Wright, the most efficient of all who have ever engaged in the plan of enlightening the "semi-barbarous" inhabitants of this country. The notoriety to which this person has attained, may be accounted for in a few words—she is a woman; and has therefore received more attention than would have been bestowed upon any other person. That she is a woman of talents, will not be denied; but a man of equal powers of mind, and equal attainments would not have arrived to the same degree of notoriety—would not have produced so much excitement as to deserve the attention which it becomes necessary to bestow upon this female curiosity.

Miss Wright was at New Harmony during the time that the grand experiment was being made, by Mr. Owen; and as far as the public have any knowledge of her views, she was with him and his coadjutors in sentiment. But the principle of

co-operative labor, (the only redeeming one maintained by them) seems not to have been congenial with her and their feelings. It sometimes happens that visionary theorists are averse to carrying into practice their own schemes; and hence this reformer, who looked upon the females in America as mere children in knowledge, found it extremely inconvenient to practice the rules she laid down for them. Speaking of this plan in her letter to R. L. Jennings, which will be noticed hereafter, she holds the following language:—"My dear Jennings: co-operation has well nigh killed us all." After the experiment had been tried and had failed, or a out that time, there came out what she denominated "Explanatory Notes, respecting the nature and objects of the Institution of Nashoba, and of the principles upon which it is founded. Addressed to the friends of human improvement, in all countries, and of all nations."

It becomes necessary to inform the readers that this institution was upon the plan of a community of property to a certain extent, not so far as was contemplated by Mr. Owen, for there was provision made for those who were disposed to put in a sum of money that might be equivalent to the labor of those who had not the means of living without. The Founder, Miss Wright, purchased a tract of land on the East side of the Mississippi, 300 miles above New Orleans, where she intended to carry her plan into execution. To that place she invited all who were friendly to her plan, in her "Explanatory Notes," and as those comprise a pretty full development of her views, I shall make some quotations from them. She says,

"The object of the founder was to attempt the practice of certain principles, which in theory had been frequently advocated. She had observed that the step between theory and practice is usually great; that while many could reason, few were prepared to proceed to action, and that yet mankind must reasonably hesitate to receive as truths, theories, however ingenious, if unsupported by experiment. In the individual who should first attempt an experiment opposed to all existing opinions and practice, she believed two requisites to be indispensable; mental courage, and, as some writers have defined it, a passion for the improvement of the human race. She felt within herself these necessary qualifications; and, strongly convinced of the truth of the principles which, after mature consideration, her heart and head had embraced, she determined to apply all her energies, and to devote her slender fortune, to the building up of an institution which should have those principles for its base, and whose destinies, she fondly hoped, might tend to convince mankind of their moral beauty and practical utility."

The reader is requested to remember, that she here explicitly avows that her experiment is opposed to "ALL existing opinions and practice." And let the intelligent moralist, male or female, christian or atheist, call to mind what are the existing opinions and practices of the people of this country, and let him or her ask if there is not one that ought not to be opposed? Let the anxious parent ask himself if he is prepared to abandon all the endearments of his family circle—to forego the pleasures enjoyed around the domestic altar—I repeat, is there a man or woman on earth, so abandoned, as to be ready to embrace sentiments, and whose tendency is to destroy every opinion and practice of society? Let it not be said that this was not her intention; she deliberately made choice of words—she knew the force of the language which she employed; and she said that her object was such as we have represented it to be. But, disgusting as it may be to the sober and intelligent mind, I must enter somewhat into the details of her plan. The following extracts from her Notes, will show as plainly as language can express, that her object was to destroy every thing that the virtuous mind holds dear:—"It is declared, in the deed of the founder, that no individual can be received as a member, but after a novitiate of six months, and then only by a unanimous vote of the resident proprietors. It is also provided that the admission of a husband shall not involve that of a wife, nor the admission of a wife that of a husband, nor the admission of either or both of the parents that of children above the age of fourteen. Each individual must pass through a separate trial, and be received or rejected on the strength of his or her merits or demerits. And, as in the reception of members the individual character is the only one recognized, so by the principle of the society, that character can never be forfeited. The marriage law existing without the pale of the institution, is of no force within that pale. No woman can forfeit her individual rights or independent existence, and no man assert over her any rights or power whatsoever beyond what he may exercise over her free and voluntary affections. Nor, on the other hand, may any woman assert claims to the society or peculiar protection of any individual of the other sex, beyond what mutual inclination dictates and sanctions; while, to every individual member of either sex, is secured the protection and friendly aid of all."

"The tyranny usurped by the matrimonial law, over the most sacred of the human affections, can perhaps only be equalled by that of the unjust public opinion, which so frequently stamps with infamy, or condemns to martyrdom, the best grounded and most generous attachments which ever did honor to the human heart, simply because unlegalized by human ceremonies equally idle and offensive in the form and mischievous in their tendency."

Much more to the same effect might be quoted from her writings, but one more extract must suffice:—

"Let us not attach ideas of purity to monastic chastity, impossible to man or woman without consequences fraught with evil, nor ideas of vice to connexions formed under the auspices of kind feeling!—Let us inquire, not if a mother be a wife, or a father a husband, but if parents can supply, to the creatures they have brought into being, all things requisite to make existence a blessing. Let the force of public opinion be brought against the thoughtless ignorance or cruel selfishness which, either with or without the sanction of a legal or religious permit, so frequently multiplies offspring beyond the resources of the parents."

These are sufficient to show that the object of this female reformer, like that of Mr. Owen himself, was to destroy all those institutions of civilized man, and to annihilate those bonds which "up to this hour" have bound together the members of the social compact. To show that her conduct has been in some measure consistent with her principles, we have only to read the following extracts from the letter which she addressed to Robert L. Jennings, in which she advised him to leave his wife and family, and unite his destiny with her own. After expressing her most ardent desires to have him leave New York and come on to Nashoba, where she and her sister resided, she goes on as follows:—

"Hold this, therefore, for certain, Jennings, that we are to the full as anxious to write to you come, as you can be to comply with the request. This being premised, let us look for the best means to promote our object: certainly dear friend, it is not to bring Mrs. J. west of the Alleghany; when you cross it leave responsibility behind you, or you will not bring yourself. Her taste should, as far as possible, be consulted equally with your own; that is, should be consulted in your arrangements for her, as yours should be in your arrangements for yourself. Justice requires this no less than expediency."

"So far as at this distance I can judge of the case, your present situation with Mrs. J. (in that it is more specific and decided) is far preferable than as it stood before. By remaining firm to the point of separation she may gradually become desirous of joining her father. My council would be to defer the employment of the \$400 which C* leaves in your hands, until you can employ them with some ultimate and decided object; that is, until we can arrange matters for your joining us here on some such footing as I mentioned in my last; and you, on your side, can fix Mrs. J. with her father or else where: the \$400 might possibly assist some such arrangement. Keep them by all means, therefore, dear friend, but do not use them hastily."

"Stay where you are until you can disburden yourself of your personalities, and until we can arrange matters for your reception. If necessary, bind yourself to remain for the coming twelve or eighteen months, and endeavor to form a person to replace you, and to carry the school as far forward as possible. Be true to yourself and we will be true to you: our heart and soul is in the business of bringing you among us."

This was carrying her principles into practice. In this she was consistent!—Holding that the tyranny of the matrimonial law was not to be tolerated, she acted consistently in trying to save her "Dear Jennings" from its influence.

The sentiments of Robert Dale Owen, R. L. Jennings, and Abner Kneeland, are known to be of the same stamp, with those of Miss Wright; and therefore need not be dwelt upon. Trusting that the quotations which have been made from the writings of these individuals, will make the reader acquainted with their leading principles, it remains to be seen how far they are deserving the respect of an intelligent community.

A UNIVERSALIST.

* Camilla Wright, her sister.

It is observed, that every temper is inclined, in some degree, either to passion, peevishness or obstinacy. Many are so unfortunate as to be inclined to each of the three in turn; it is necessary therefore to watch the bent of our nature, and to apply the remedies proper for the infirmity to which we are most liable.

Charity is a Christian duty, which the Rev. James Hervey highly estimated: "I am," said he, "God's steward for the poor, and must husband the little pittance I have to bestow upon them, to make it go as far as possible."

He appears to have considered clothing the poor, as a proper mode of extending his charity.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, MARCH 25.

AGENT.

CAPT. JOSEPH H. WARDWELL, of Ramford, Me., who contemplates performing the tour of several States the present spring and coming summer, is hereby authorized to act as AGENT for the CHRISTIAN INTELLIGENCER and for the CHRISTIAN PREACHER; to obtain subscriptions and receive payments, &c. for either publication. We expect he will communicate to us soon his contemplated route, that we may advise our friends at a distance accordingly.

WHAT IS IT SAFEST TO BELIEVE?

There are some who argue, and whose arguments seem not to have been without their effect on certain timid and unreflecting minds, that even if the doctrine of Universal Salvation be true, it is safest to believe its opposite; seeing, if it prove true, they will still be saved though they disbelieve it, whereas if it be false and they believe it, they will be miserable forever. This argument, if such it may be called, goes upon the ground that a man's belief is entirely within his own control, and should be shaped to policy; and in this manner it is a direct encouragement to hypocrisy and double dealing in matters of faith. It is to be regretted, however, that both the sacred scriptures and the good sense of the world, while they condemn hypocrisy, have agreed that belief is the effect of evidence rather than of a self policy. We do not, however, design now to examine this argument philosophically. It hardly deserves examination. On the supposition that it is best to believe the worst with a view to safety, it might be easily shown that even those *politic* men are unsafe in their present opinions as I should abandon them for still more imprudent ones, if any such may be found. We did, indeed, once hear of a *Universalist* who "acted literally on the recommendation which this objection holds out. 'I have found out at last,' said he, 'how to catch a boat load of fish every time I go out to sea. When I start from home and get under way I don't believe I shall catch a single fish, and then I know I shall get a boat load!' He was a sage man, as you doubt, and had a very *politic* and convenient belief, surely. Just so it is with the enemies of Universalism. They would believe it, if it would answer, and was equally safe; but they conclude to disbelieve it, and then they know they shall be safe!

The Church of Rome, the oldest and largest church in all Christendom—may, larger than all the Protestant world united,—has decreed, on the authority of St. Peter, that every one who does not fully believe the Catholic doctrine "shall without doubt perish everlastingly." Let this may prove true, would it not be best and safest then for all Protestants to believe in Catholicism? If it should prove true, and they should not believe it, "without doubt" they would "perish everlastingly;" whereas if it is false, it can do no hurt to believe it, seeing the doctrines of the Roman church are substantially—in all other respects—those of the Calvinists; and seeing too, it is admitted on all hands, a man may be saved even though he is a Catholic.

The Calvinistic Synod of Ales, in 1620 decided that "the doctrine of the Arminians subverteth all assurance of everlasting life and happiness." So that it is not at all safe to believe in Arminian doctrine, or to be a Methodist or Free-willist. It may be true, that their own doctrine subverts all assurance of everlasting life. It is policy then for all Methodists to believe in Calvinism as soon as possible—and the sooner the better, as no one has the lease of his life for a single day. Whenever we hear a Methodist arguing against the doctrine of Universal Salvation on the ground that endless misery may be true, we believe we shall advise him to turn Calvinist before he quits our company.

The Mussulmen believe in the "Propheet" and his seven bells. Now seven bells are more appealing to one hell. It is safest then to believe in seven—or seventy times seven if necessary—rather than to content one's self with a single hell. They believe too, that all who do not follow the Propheet are infidels and will certainly be pitched from one hell to the other to all eternity. Now it may be that this doctrine is true; if so, it is very unsafe to disbelieve it. Let all, then, turn Mahometans, without delay. All whose belief is so simple and convenient can not find it difficult to believe this or any other doctrine which reduces the chances against salvation.

The question with every honest man should be what is TRUTH? To obtain this he should calmly and solemnly examine all the evidences he can command. Having satisfied himself, he will feel assured that truth cannot injure him, and that no man will forfeit his safety by being honest and sincere. Hypocrites, and those who from policy profess to believe what they do not inwardly believe,—may tremble for themselves; for they are on a sea whose winds are pestilence and fury. But honest men will despise the maxim that profession is like a garment which may be put off or on at pleasure, deceiving others, but not changing the diseased and loathsome body within it.

FIVE POINTS.

We have chosen this caption, not because we are about to prepare an article relating to a famous place in the city of New York—appropriately named, as it may be,—but as indicating those "essential doctrines of grace," which lie at the foundation of the Calvinistic system of religion. Those Points ought not to be out of record. They should be preserved, for the gratifying of the curiosity, and for the solemn warning of generations that are to come after us. The reader may be pleased to see them. We give them below; sharp as they are,—without being at all covered or concealed by the arts and deceptions of their modern advocates.

These Five points, it should be remarked, were first hammered out and sharpened by the Synod of Dort in 1618. They served so good a purpose in enabling the clergy to pin people to the wall and keep them in subjection to their tyranny, that they were subsequently recognized and adopted by many Ecclesiastical Councils and Synods—particularly by the Westminster Assembly of Divines. The Synod of Dort, and these are yet in full force with the fundamental doctrines of every Calvinistic or orthodox church in America; though their preachers strive to conceal or cover them up as much as possible. The following are the real, official Articles.

POINT I.—Of Divine Predestination.

That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to faith or obedience whatever, and recluded from saving grace, all the rest of mankind, and appointed them by the same decree, to eternal damnation, without regard to their infidelity or impenitence.

POINT II.—Of the Merit and Effect of Christ's Death.

That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any interest or commandment of his Father, to make satisfaction for the sins of the whole world.

POINT III.—Of Man's Will, in the state of Nature.

That by Adam's fall, his posterity lost their free will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestined by the eternal and eternal secret decree of God.

POINT IV.—Of the manner of Conversion.

That God, to save his elect from their corrupt ways, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead; insomuch that such unto whom he gives that grace, cannot reject it, and the rest being reprobate, cannot accept it.

POINT V.—Of the certainty of perseverance.

That such as have once received that grace by faith, can never fall from it finally, or totally, notwithstanding the most enormous sins they can commit.

These are the FIVE POINTS of Calvinism; the essential doctrines of every Calvinistic Church. Deny it as they may, the Calvinistic preachers, secretly hold to all these abominations; and would even now avow them were it not for the reproving voice of a reformed public sentiment.

The following is the OATH which converts to these doctrines were formerly obliged to take, to obtain admission into the church and thus receive their eternal salvation. At the present time it is not administered in the form of an oath; its phraseology is changed and the language somewhat softened. But the substance is retained.

OATH.

"I, N. N. do swear and protest before God and his holy assembly, that I do receive, approve, and embrace, all the doctrines taught and decided in the Council of Dort as perfectly agreeing with the word of God, and the confession of the Churches. I swear and promise to persevere in profession of this doctrine during my whole life, and to defend it with the utmost of my power; and that I will never, neither by preaching, nor teaching in the schools, nor by writing, depart from it. I declare also and protest, that I condemn the doctrine of the Arminians, because it makes God's decrees of Election to depend upon the mutable will of man, and that it doth extenuate and make null and void the grace of God. It exalteth man and the power of his free will to his destruction. It reduceth into the Church of God all ejected Pelagianism and is a mask and vizard for Popery to creep in among us under that disguise, and subverteth all assurance of everlasting life and happiness. And so may God help me, and be propitious unto me, as I swear all this without any ambiguity, equivocation, or mental reservation."

DR. ELY'S REFORMATION.

Dr. Ely requests us, as we are one of "THE EIGHT UNIVERSALIST PERIODICALS, of respectable size and execution, with which I exchange," to publish his "confession and correction of an error," relative to a former statement of his, that certain secret Missionary instructions, which were brought to light some months since, "have been published to the world in the Philadelphia and other prints repeatedly." Having been called on by Dr. Ely for the papers containing those published instructions, he now says;—"I find on examination that the Commission and Instructions to our Missionaries and Agents had not been published, except on a sheet which contained them, in connexion with our plan, previous to the exposure of our Orthodox Plans by the Universalists." This sheet is what was detected—having been dropped by a Missionary.

We publish Dr. Ely's confession and correction, because he has requested us to do so, though we consider the request less pertinent to us than to others, as we did not publish the "Plan" nor call on Dr. E. for proof of his statement. Dr. E. we believe is an honest man. He is, indeed, very ancient and sometimes incontinent—too much so we doubt not to satisfy his two orthodox brethren. He is most violently opposed to what we regard as truth, and makes no bones of employing the severest denunciations and of calling us with all imaginable gravity and assurance, heretics, infidels, wicked men, &c. &c. All this we can bear with the greatest resignation and good humor, as we believe he is honest and "verily believes he ought to do many things; contrary to the name of Jesus of Nazareth," and thinks he is "doing God service" by this course. Give us an honest man, and we can spread our mantle of charity over a multitude of his errors.

INDIANS AND MISSIONARIES.

We cut the following from a long editorial article in the *Intelligencer* of the 12th ult.—a secular paper published in Boston, Mass. We have always supposed that the Missionaries, in their professions of concern for the Indians really meant their own benefit; nor have we ever believed that their presence amongst them was so acceptable or advantageous to the Indian tribes as is annually represented in Missionary Reports. And yet the Treasury of the U. S. is taxed every year, in the sum of several thousand dollars, to support these Missionary establishments!

"The inquiring mind would at once demand in what way this vast sum is to be appropriated? We would answer, to pamper the idleness of those beings whose want of industry precludes their sustenance in any other way, who maintain their location, notwithstanding the opposition of the savages, into whose territory they have thus unceremoniously thrust themselves. And we assert without fear of contradiction, that their presence is not only disagreeable to the Indians, but in direct opposition to at least two thirds of the Nation. We have had frequent opportunities of conversing with the more intelligent part of the Choctaw tribe of Indians, and they invariably complain of the impositions with which they are shackled by this tribe of wandering zealots. And we have seen some, in whose minds a radical change was said to have been wrought, sing, pray and preach for a pint of whiskey—then reeling and staggering about our streets, would spend the balance of the day in a state of stupid intoxication.

Such testimony from an intelligent, disinterested and candid editor near the field of Missionary operations, who speaks from actual knowledge, is entitled to grave consideration. It must and should have weight.

Since the foregoing article was prepared, we have met with the following serious INDIAN TALK in the *Globe*, of the 16th inst. the government paper at Washington. It was communicated to that paper by the authors of the article—the Chiefs and Sachems of the Seneca Nation. It is time the Indians were heard on this subject.

AN INDIAN TALK.

WASHINGTON CITY, March 5, 1831.

We the Chiefs and Sachems of the Seneca Nation of Indians at Sandusky, Ohio, have often heard of the goodness of our white Brothers and Sisters in the United States, and that they have given and sent many presents of money, cloth and clothing to relieve the distress of our women and children. We thank them for their charity and good will; but we solemnly say to them that we have never received from them a cent of money nor any cloth or clothing.

Brothers and Sisters,—We speak the truth to you as it is given to us by the Great Spirit, in whom we trust and believe, and wish you to listen to us that you may no longer be in the dark. We hear that collections have often been made in all your churches for us, and that you, from the best of motives towards us, have entrusted them to the Missionaries, whom we call Black-coats, to present to us.

Brothers and Sisters,—We ask you all in the name of the Good Spirit in whom red and white men believe, not to send any thing to be given to us by the Black-coats.

Brothers and Sisters,—We ask you to hear what we say, for it is true. We have found the Black-coats treacherous, and they deceive us. They come amongst us and ask us to give them our property, for saving our souls after we die. We do not like it, for they know no more about the next world than we do. We think the Great Spirit will save our souls and that the Black-coats cannot.

Brothers and Sisters,—How can we have confidence in men who deceive both you and us? We feel friendship and affection for you, and we know that you feel the same for us. We wish you to know the truth, and we tell it to you. If you send us any more presents, we hope you will send them by honest men, who do not pretend to so much goodness.

Christian Brothers and Sisters,—We, the children of Nawoneti, whom we call the Great and Good Spirit, who is present every where, now give you a Talk, which we hope will be long remembered by you all. Do not be deceived by the Black-coats. We believe they are sent out by the Bad Spirit to make talk to us. The Good Spirit had sent them out, they would have given us your presents, and their talks would have made us better, but their talks do us no good, and we hear nothing of the presents you send us.

Brothers and Sisters,—We do not worship the Good Spirit as you do, but our belief in him and our worship is sincere, and we think is acceptable to him. You do not think so. If we should send out our teachers of our religion to you, you would not believe them. It is contrary to your belief; but your Black-coats say that we must believe yours. You have your own teachers; let us have ours. We are grateful for your kindness. We should be glad to have you send persons to learn us how to plough, and sow, and reap, and teach us all the arts of agriculture. This would make us happy. But the Black-coats cannot.

Brothers and Sisters,—This is the truth that you have not known before.—We are your friends, and wish that you may not be deceived any longer.

(Signed)

Capt. GOOD HUNTER,
HARD HICKORY,
CORNSTICK,
SENECA STEEL,
SMALL CHORD SPICER,
GEORGE HERRING.

FAITH AND PRACTICE.

Universalism, we say, is more calculated than any other doctrine to cause men to admire, reverence, love and obey Almighty God—the unchanging Father.—Friend and Saviour of all intelligent beings. It cannot be otherwise. All Universalists believe and contend for this. Suffer, then, brethren, the word of exhortation. *Prove your faith by your works.* Let the world see the fruits of your doctrine in your hearts and lives. Of all men in the world, Universalists are under the highest obligations—as they have the strongest motives—to love and serve the Father of Spirits. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

DIFFERENT OPINIONS.

The world is divided into a great many parties and sects,—opinions are almost as numerous as the stars of heaven. Many lament this state of things. Well, suppose it were otherwise. What then would become of inquiry? Would truth ever be investigated? or error detected? What would become of all the springs of social intercourse? Why, the world would settle down into the dead sea of mental despotism, and knowledge, virtue and happiness would disappear forever.

"But all subsists by elemental strife;
And passions are the elements of life."

The statement put in circulation by a clerical gentleman in this neighborhood about the Lord shutting up the mouth of a Unitarian at the South, while about engaging in a public debate with an orthodox minister (Mr. McCalla) so that by no effort could he utter a word, we declare to be utterly destitute of truth. It so happens that we know something about that controversy; and if circumstances make it expedient we will give the public the truth on the subject, on an authority which the orthodox themselves will not deny,—that of one of their own newspapers.

JOHN S. THOMPSON.

The Unitarian Journals are raising a great shout on account of the pretended conversion of this man from a belief in Universal grace to a belief in annihilation. Almost every orthodox paper which has come to hand of late has contained Mr. T.'s "Renunciation," with high editorial encomiums of the author. Now as to this Mr. Thompson, we have only to say if his Unitarian brethren were as well acquainted with him as are the Universalists, they would be careful how they extol him very highly. But we have no desire to follow Mr. T. with reproaches; suffice it to say Universalists have only to rejoice that he is no longer of us, and the Unitarians are welcome to him and all they can make out of him.

The Editor of the *Utica Evangelical Magazine* thus speaks of Mr. T. and his conversion.

"Of him we may truly say, there are few creeds that he has not professed, none but what he has ridiculed. He has reviled all denominations, espoused the cause of many, and disgraced all with whom he has been connected. He professes to have abandoned Universalism because of its licentiousness, when the fact is, his own licentiousness prevented the Universalists from employing him longer."

The venerable Editor of the *Religious Inquirer*, bears the following testimony.

"The entire Universalist connexion, as far as we have learned, felicitates itself on this event, [Mr. Thompson's leaving the order.] We have not heard of a dissenting voice among preachers or people: all agree that if the orthodox can do any thing with him, either to his or their advantage, they are welcome to him. He was settled for a short time in Charlestown, Mass. and for a short time in some other places, not so short however, as we believe in every instance, the people generally wished it. We pity the unfortunate man."

After he was turned off from the Universalists in Charlestown, we believe he wandered about in different places without meeting encouragement, till all at once he professed to change his faith and has now set up for a preacher or editor again, "fighting on his own hook," as the soldier said in battle, having no regular standing with any denomination whatever. Probably none would receive him.

EDITORIAL CORRESPONDENCE.

The following extract of a letter to the Editor from REV. A. C. THOMAS of Philadelphia, under date of March 16, gives a cheering account of the prosperity of the cause of truth in Pennsylvania, which we doubt not will be gratifying to our readers.

The great cause of the Gospel is progressing in this region with steady strides. This Spring five years ago, I became a Universalist, while residing at Marietta, situated on the banks of the beautiful Susquehanna. I believe that, at that time, there were not half a dozen male believers in the place. Now they are more numerous than any other denomination.—Since 1826, the Gospel has been preached in numberless places East of the Susquehanna. Believers have multiplied in Marietta, Columbia, Leacock, East Hempfield, Reamstown, Lampeter, and Lancaster, in Lancaster county—in Reading, they are about erecting a church, having engaged Br. Hawley to minister in spiritual things—in Eaton much inquiry is excited—and indeed in many neighborhoods—I may say very many—the truth that maketh free is rapidly progressing. Our little association effects much good. I think it might justly be named the "Unitarian Universalist Association." The 1st Session was held in New York—the 2d in Philadelphia—the 3d at Marietta—the 4th at Reading—and the 5th is appointed at West Chester—the distance between New York and Marietta being about 175 miles. At West Chester the sound of glad tidings to all people has not yet been heard—yet a way must be prepared—and it shall be. We are determined to hold our Sessions wherever the darkness of Partialism is most visible—and with the Divine blessing we hope yet to see the wilderness blossom as the rose, and to hear from thousands who now look upon God as their enemy, the glorious exclamation, "The Lord reigneth—let the people rejoice!"

Extract of a letter from Rev. B. B. Murray of Norway, dated March 14.

DEAR BROTHER,—By the wise arrangements of Divine Providence, we have been called of late to pass through a season of affliction. Sickness has entered our dwelling, and death has changed the countenance of our loved and lamented Mandana. Her funeral services were performed at the Meeting-house yesterday, and an able discourse was delivered by our venerable Br. S. Stetson. And although there was no other relative but myself to follow the withered flower of our affections to its narrow lodging-place in the dust; yet a long procession of friends accompanied me, and during this season of my trial, have shown me by their kindnesses and sympathies, that they can "feel another's woes." To be blessed with friends in times of affliction and trouble is a peculiar blessing, and calls forth our gratitude to the Giver of every good. I would wisely improve this season of adversity, nor would I murmur against the God who has hitherto led me along my journey and instructed me, though now I feel the chastening of his hand. I still believe Him good, supremely good, and kind, both when prosperity smiles around me, and when adversity's pale mantle obscures my days. I have frequently been called to sympathize with others when they have been visited by afflictive events of Providence, and have endeavored to comfort them when they were about to look on the lifeless remains of those who were dear to them, for the last time. And I have told them from time to time, that experience had never taught me their grief, as I had never been called to stand beside

the death-bed or coffin of my child, father, mother, companion, brother or sister. But my Heavenly Father has been pleased to baptize me into the spirit of the mourner, that I may, perhaps, be better prepared to feel the sorrows of those with whom I may hereafter be called to sympathize in the trials and bereavements which are incident to this frail and complicated state of being. Yes, dear brother, I doubt not but He who gave, and has taken from me, has devised and secured an important good to all concerned, which without this grievous event, could not, consistently have been accomplished. Hope, therefore, is still the anchor of my spirit, and in reconciliation to God, I find peace that is not derived from the objects of this perishing world. I rejoice when I reflect that these separations, trials and afflictions are but temporary, and that the dominion of death is not eternal.

The storms of mortal life will soon be o'er,
And heaven's sweet shall be enjoyed by all.

Rest, Manana, rest in peace,
While we mourn thy sudden flight;
When from earth we find release,
May we round God's throne unite.

Affectionately yours,
B. B. MURRAY.

Rev. W. A. Drew.

Extract of a letter from a venerable brother in Greene, dated March 17.

The tract gentry, I should think, must feel cheap about the "Honest Waterman"—I a little wonder at the methods which have been taken by orthodox people to force their religious tenets on others, when they must know they are daily losing ground, notwithstanding their unwearying efforts. Universalism is a sentiment, which, when rightly understood according to the Scriptures, gives the greatest glory and honor to our heavenly Father and produces the best feelings towards mankind, his offspring. I rejoice that it is spreading far and wide throughout the United States.

With sentiments of friendship and brotherly love, I am, as ever,
Yours,
L. R.

A friend in Alton, who has been a subject of the revival now existing in that town and China, writes as follows:

DEAR BROTHER,—Through the goodness of God I will try to give you a little information as to what the Lord has done for my soul. He has taken me out of the horrible pit and miry clay and placed my feet upon a Rock; and I have reason to bless his holy name as long as I live. I was under strong conviction about two months before I could find any relief; and it was because my stubborn heart would not bow to the feet of Jesus. But when it was willing to give up all, both soul and body, then I received some relief by praying to God for mercy. Thus I continued, but sometimes doubting whether I had religion or not, as others said they were willing to be damned. I could not say this. Then I prayed to God that he would give me some evidence, that I might know the truth; and I think he heard my prayer, and answered; giving me such an evidence that I have not had a doubt since.

We have formed a Society and, by the goodness of God, a Church also. We hold our meetings by ourselves, and I think the Lord is with us. But others say the Church will come to nought and talk very hard about us. I pray God to put his love into their hearts, that they might love one another; for I love them and I desire that they may have the same love wherewith they are loved. I hope God will forgive them for all their hard speeches, and that He will carry them safely through this vain life and at last receive them into that kingdom where they shall find rest for their souls. I hope through the tender mercies of God, he will take us in his care and help us in calling on his holy name with sincere hearts. Oh, God, I thank thee for what thou hast done, and trust thou wilt continue thy goodness to the ends of the earth. Pour out thy love to all, that all may call on thy holy name and bless him evermore. Dear brother, help us if you can in carrying on this work, if it be to the glory of God. I remain, your sincere brother, J. F.

Persons intending to take the current volume of the CHRISTIAN PREACHER, would do well, we think, to return their names soon, so as to insure the reception of the back Numbers. Our supply of extra copies is diminishing as fast as we could expect. If subscriptions come in during the next month as they have during the last, our supply will be exhausted.

RESIGNATION.

REV. THOMAS WHITEMORE, in consequence of the numerous duties which have devolved upon him as editor and proprietor of the *Tramper*, has resigned his office as Pastor of the "First Universalist Society in Cambridge." He will preach occasionally in places in the vicinity of Boston.

NEW MEETING HOUSE.

It is proposed by the Universalists in Newtown, Conn. to build a house of worship in that town the approaching season.

SETTLEMENT.

REV. GEORGE BRADBURN, formerly of Sacon, has accepted the invitation of the Universalist Society in Nantucket to become its Pastor.

NEW SOCIETIES.

A Universalist Society has been recently organized in Quincy, Mass.

A Universalist Society, consisting of thirty-four members, has been recently formed at Liberty Corners, Cohasset, N. Y.

CONFERENCE.

A Conference of Universalists is appointed to be held in Dryden village, N. Y. on the 29th and 30th of the present month.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

Agreeably to previous notice, a number of the ministers, residing within the limits of the Penobscot Association of Universalists, together with a respectable number of laymen from the Societies in this section of the country, met at the Universalist Chapel in Dexter on Wednesday the 2d inst. The object of said meeting was to inquire into the expediency of establishing a Quarterly Conference to be held with the various Societies within the limits of the Association alternately.

On the occasion, Br. WILLIAM FROST was chosen Moderator, and

BARNABAS BURSLEY, Clerk.

After some discussion of the subject and mature deliberation;

Voted, To establish said Conference.

Voted, To choose a Standing Clerk.

Chose Dr. G. M. BURLEIGH.

Voted, That Brs. A. A. Richards, J. W. Hoskins and George Campbell be a Committee to draft a Constitution, to be presented to said Conference at its next session.

Voted, That it be the duty of each Minister preaching before said Conference, to furnish the Standing Clerk with a transcript of his sermon to be left on file.

Voted, That our next meeting be held in Parkman on the 2d Wednesday of June next.

Voted, to adjourn.

A true copy, Attest:

B. BURSLEY, Clerk.

ORDER OF SERVICE.

Wednesday Morning.—Introductory Prayer, by Br. Richards; Sermon by Br. Bursley—Text, Micah vi. 8. Concluding Prayer by Br. Palmer.

Afternoon.—Introductory Prayer by Br. Campbell; Sermon by Br. J. W. Hoskins—Text, Romans v. 8. Concluding Prayer by Br. Frost.

The weather was unusually pleasant; the meeting was well attended—and we have abundant reason to believe that much good will result from the deliberations and labors of the occasion.

[For the Christian Intelligencer.]

TRACTS.

Mr. Drew.—Though not a Universalist myself, I must express to you my thanks for the prompt and satisfactory manner in which you have exposed the falsehood of the Tract entitled "The Honest Waterman." With the authors and circulators of that Tract, I have no controversy on doctrinal grounds. From early childhood my associations and sympathies have been with a people who in point of religious sentiments approach very near to those persons; and from observation and acquaintance I am satisfied that most of the two orders are sincere well meaning Christians. But I really think they are led into error when they are made to give in to the system of circulating articles which carry the marks of deliberate falsehood upon them in broad and distinct lines. I am a friend to religious liberty. On this subject, my maxim is, "hands off gentlemen." Let every one enjoy his own opinions and religious and social rights without interference or molestation from his neighbors. Under the influence of such sentiments I never could approve the system which has been got up by the "American Tract Society" and recommended to all its Branches throughout the nation, of appointing, what you have appropriately termed "runners" in every town and neighborhood, whose duty it is to enter every house and family, *notens relens*, and deposit their sectarian eggs in the shape of Tracts. On this point I am agreed with you, that such "creeping into men's houses," is an impertinent interference with the rights of families, and is highly censurable.

I was not prepared to believe, however, till I saw your paper of March 4, that any of those Tracts were so intentionally false. To satisfy myself I took some pains to procure the Tract which you reviewed. On examination I became satisfied that what you said of it was true; indeed, short of the whole truth; for all your allowances were charitably made in favor of the credibility of the story. You have well observed that "figures will not lie;" and yet there are some persons I suppose who would not disbelieve the falsehood, even though demonstrated to a mathematical certainty! Such people are to be pitied for their prejudice, not to be hated for their want of freedom from its dominion. After I obtained the Tract, several of my religious friends called in to see for themselves whether the story had betrayed itself or not. A short sum or two in addition, subtraction, multiplication and reduction soon satisfied us all that the Tract could not be truth unless a man could honestly expend three times as much as he had accumulated during his whole life of service! They lamented that such a thing had ever been put forth under the sanctions of their religious sect, and almost joined with me in the opinion that the Tract distribution system was an ill advised concern and must do more harm than good in Society.

I repeat, Sir, you have my thanks, and the thanks of many others, I make no doubt, for your exposure of the falsehood of that Tract. I do not believe *truthful falsehood* can subvert the cause of truth in any case; nor does it seem reasonable to conclude that those who feel conscious of having truth on their side will ever resort to falsehood to promote the cause in which they are engaged. You and society at large have a just right to suspect the doctrines and the motives of men who will thus practice deception on any community. You may have exposed yourself to the censure of those whose errors you

have exposed, but I trust you have too much independence to be driven from your stand by denunciations, and that you will continue to have an eye to this business, and hereafter if circumstances render it necessary speak with the same fearlessness you have manifested heretofore. In this course you will find yourself supported by many whose views in other respects differ considerably from your own.

JUSTITIA.

REMARKS ON JOHN III. 36.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

How long shall the fruit of unbelief continue? For many reasons, we feel confident it is limited to the present state of existence. Some of these reasons follow.

1. The fruit of belief, mentioned in this text, clearly belongs to this life: because the believer is represented as having already entered into the enjoyment of life. That one part of the text should answer to the other, the fruit of unbelief should also be experienced in this life. It is very unreasonable to suppose the effect of belief is limited to this life, while the penalty of unbelief is of endless duration.

2. In the scriptures generally, the effect of belief is confined to this life, while happiness after death is represented as the gift of God, in no manner dependant on our works, or belief, in the flesh. But if present belief be not sufficient to deserve, or purchase, an endless reward, or any reward after death, it would seem unreasonable that the penalty of present unbelief should be endless.

3. The text does not say the wrath of God shall abide on the unbeliever endlessly; but it "abideth on him." Whatever may be indicated by the "wrath of God," it appears certain that the unbeliever endures it in this life, while this unbelief continues. And unless it shall continue endlessly, there is no reason to believe the wrath of God will endlessly abide on him. That his unbelief will be swallowed up in knowledge is testified in the scriptures. God "will have all men to be saved, and to come unto the knowledge of the truth," and "all shall know him, from the least even unto the greatest." Then there shall be no more unbelief.

4. But it is said, that "he that believeth not the Son shall not see life." And it is contended, by many, that this is to be understood as an utter exclusion from life, and from the favor of God. Because, it is said, if such a one shall not see life, he must forever remain in death, and darkness,—an outcast from God.

In our apprehension, those, who say this, do not realize what they say, or they do not believe their own assertion. For certainly they do not believe that present unbelief shall utterly exclude the unbeliever from the mercy of God. Infants are, of necessity, unbelievers; at all events, they come under the general description, "He that believeth not the Son." But, our opposers themselves being judges, if these persons, in mature life, shall believe, they shall enjoy the fruit of belief. Again: some remain in unbelief for many years. But they are not considered to be altogether cast off: for our opposers agree, that if they shall afterwards believe, they shall enjoy life. Thus by their own consent, it appears that the text simply asserts that a man "shall not see (or enjoy) life," while he remains an unbeliever: but it affords no proof that present unbelief necessarily implies the endless continuance of unbelief, or endless exclusion from life. The effect will cease with the cause.

It may be said, the text means that such as do not believe, in this state of existence "shall not see life," in the next. But it does not say this. It represents the fruit of belief and unbelief as the portion of men, while these causes exist: and no intimation is given that it shall continue longer.

LUCIUS.

[For the Christian Intelligencer.]

THOUGHTS ON SCRIPTURE TEXTS.

NO. 2.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. ii. 1-3.

In this passage, it appears, that the apostle considered himself and all mankind alike by nature, in the same state of sin, condemnation and wrath. But a Calvinist will say, though all mankind are by nature children of wrath, even Jews and Gentiles, elect and reprobate, yet God has determined to save the chosen in Christ before the foundation of the world, from their state of sin and wrath, in which they shall all be; while he will leave the non-elect in a state of sin and wrath to all eternity.

How a question may be put by a Universalist.—Where is the goodness of God in bringing into the world the children of sin and wrath if he has determined to leave them in that state to all eternity? And how are the elect really in danger of endless misery, though, for a time, they are children of wrath, even as others, when God has determined to deliver them from this state of sin and misery, and to bring them to immortal glory?

Universalists will not admit that any of mankind are in danger of endless misery, because they believe that God will bring all to be holy and happy, however sinful and miserable they may be for a time.

Where is the consistency of Calvinists in expressing concern for the salvation of mankind? The elect will not certainly fail of salvation, though they should live in sin till death. And the reprobate will not be saved,

though saints and angels weep and strive for their salvation. If God has given any to Christ they shall come to him: by one means or another, or without means, as seemeth him good. God, generally, uses means to accomplish all his purposes. But no means will effect any thing without God's purpose and blessing.

Infants and idiots can be saved without the common means used with adult and rational persons.

Some are taught christianity in early life, others come to the knowledge of the truth in old age. But God has mercy on whom he will have mercy, and whom he will he hardeneth, so long as he pleaseth. So Paul experienced. So he taught in our text. S.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 25, 1831.

The latest advices from Europe furnish no news of great importance.

The general opinion is, that the Poles will stand by their Declaration of Independence as long as their means of resistance hold out. The Russian army has advanced towards Poland, but as yet no fighting had taken place. The rumor that Warsaw had surrendered is no doubt premature.

The affairs of Belgium are still unsettled. Great difficulty is found in choosing a Sovereign who shall be generally acceptable. Paris dates to Feb. 1, state that the second son of the King of the French has been elected King of Belgium. This, however, can be regarded not much better than a rumor. Should such be the fact, it is thought that it will prove the cause of war.

Congress at the last Session appropriated \$35,510 for erecting and repairing light houses, bridges, buoys, &c. in Maine.

The proposition of the Massachusetts Claim that has been paid by the U. S. Government, belonging to Maine, is rising one hundred and thirty thousand dollars.

New Hampshire.—The Portsmouth Journal of Saturday last contains returns of votes for Governor from 173 towns which give for Dinwiddie, 20,242; for Bartlett, 17,396. Plurality for Dinwiddie 2,846.

MAINE LEGISLATURE.—The resolve reported by the Committee on Literary Institutions in the Maine Legislature, which was introduced into the Senate on Monday, grants \$3000 annually for 12 years to come, to Bowdoin College; \$2000, to Waterville College and \$1000 to Gardiner Lyceum. On considering this report, the Senate cut the 2000 for Bowdoin College down to 1500, and varied the resolve so as to require that \$1000 of this sum be appropriated for the benefit of indigent students. This is as it should be.

The committee appointed to report when the Legislature may have a recess, have reported Tuesday next.

GARDINER TEMPERANCE SOCIETY. At the annual meeting of the Gardiner Temperance Society on the 7th inst. it was voted, that the report of the Board of Managers be published in the Christian Intelligencer. The following is that

REPORT

The Board of Managers of the Gardiner Temperance Society in making their Annual Report, have the satisfaction to state, that from all they can learn, the cause of Temperance appears to have been making a steady advance throughout our country during the past year. Such success has uniformly attended the exertions of the friends of temperance every where, that we feel the assurance that nothing is wanting but continued perseverance to banish effectually from our country the foul demon which has so long wasted the property, polluted the morals, and destroyed the lives of our citizens.

The Society in Gardiner consists of one hundred and seventy-nine members, and embraces a large proportion of the respectable citizens of our community. The board of managers have the satisfaction to remark, that from careful observation and inquiry they believe no Society of the same number can be found, containing within its pale a smaller number of delinquents. The members generally appear to be deeply impressed with the importance of conforming with strict fidelity to the rules of the Society. This remark, however, does not apply indiscriminately. The board has the painful duty to perform of presenting to the Society the names of five individuals, who regardless of their honor, and of the obligations of religion and morality, have violated their pledged faith, and dishonored the Society. We rejoin however that the number is so small.

The managers have at the commencement of the current year, that the exertions and influence of the friends of temperance would have been sufficient before this to have entirely suppressed in our village, the practice of selling ardent spirits by the glass. They are happy to state, that they believe some progress has been made. Several of our traders in addition to those who formerly discontinued the practice, have also given up a business which ought now to be considered as disgraceful in any civilized community. In those shops where the practice is continued, public opinion has driven the decanter and gill cup to the cellar, behind the screen, or to the back room, where those who are satisfied with the honor, still continue to wield the spigot and to serve the votaries of the filthy monster Intemperance.

The managers regret, that in this christian community and in this age of moral improvement, we have individuals among us, who in other respects are estimable in their characters and upright in their deportment; but who in regard to the Temperance reform are influenced by no higher motive than a little paltry gain, or a fear of the penalty of the Law. That there are such we know. Such individuals should be made to feel the only influence which can be brought to bear upon their practice. We have vigorous and

wholesome laws. These laws should be vigorously enforced. Public opinion will now amply sustain their enforcement.—The experiment has been tried in some of the neighboring villages and with the happiest results. But to effect the object the managers believe it necessary not only to choose Committees to prosecute, but that such Committees should be countenanced, aided, and encouraged by the members of the Society to an individual. This is the more necessary as some retailers presuming upon the forbearance which has already been manifested on the part of the Society are violating the laws with impunity, and boast that the friends of temperance dare not prosecute them. The Managers recommend to the Society an immediate attention to this important subject. We are well aware that upon our prudence, decision and perseverance in this particular, depend not only our continuance and prosperity as a Society, but also the happiness of hundreds, perhaps thousands of others.

All of which is respectfully submitted.
MOSES SPRINGER, Jr. } For the
ALBERT BARROWS, } Managers.
Gardiner, March 7, 1831.

MAINE LEGISLATURE.

SENATE.

Friday, March 13.—Bills enacted—to establish the Reed Ferry Company, to incorporate proprietors of Carious Island Bridge at Eastport, additional respecting Saco Boom, to incorporate Pleasant Point Manufacturing company, and for preservation of fish in Penobscot River and Bay.

Saturday, March 19.—The joint select Committee to whom was referred an order of the 14th inst. requesting them to inquire into the business before the Legislature, and ascertain when they may have a recess, have attended to that duty and report—that by examination, they find that the committees have disposed of nearly all the business before them,—and that in the opinion of the committee, the Legislature may have a recess on Tuesday, March 20th, instant.

JAMES DRUMMOND, Per order.
Read and accepted—sent down for concurrence.

Bill, additional, respecting the Court of Common Pleas, was read once, and Tuesday next assigned for a second reading.

Monday, March 21. A message was received from the Governor, transmitting certain Resolves of the Legislature of Massachusetts—which were read, and on motion of Mr. Megquier, referred to a joint Select Committee of the Legislature. Messrs. Megquier and Fuller were appointed said committee on the part of the Senate.

The report of the committee on Literary Institutions was taken up. The Resolve gives \$3000 to Bowdoin College—\$2000 to Waterville College and \$1000 to the Gardiner Lyceum—one third of each of these sums to be given to indigent Students.

Mr. Ingalls proposed an amendment giving \$1500 to Bowdoin. The College, said Mr. Ingalls, possesses lands which they should put into market, and from these resources they should take their funds, if the appropriation is not sufficient.

Messrs. Fuller and Dole opposed the amendment, but it prevailed. The report was laid on the table.

HOUSE.

Friday, March 18.—An order passed directing the House to meet hereafter at 8 o'clock in the morning, till otherwise ordered. The question on passing the order was taken by yeas and nays, 35 to 22.

Resolve making appropriations for completing the public buildings was finally passed.

Additional Bill respecting Enginemen passed to be enacted.

Bill to promote the sale and settlement of the public lands was read once, and Monday assigned for second reading, and 200 copies ordered to be printed.

Additional Bill respecting the Court of Common Pleas passed to be engrossed.

Saturday, March 19. Bills engrossed Additional, to incorporate the proprietors of the Bangor Pier—to establish the Hancock Ferry Company—additional, establishing the fees of parties in certain cases—additional, respecting attachment of property on mesne process—additional, to an act to incorporate the Waterville Mutual Fire Insurance Company. Also, Resolves—authorizing the Governor and Council to pay to the Warden, the Salaries of the subordinate officers of the State Prison—Bill to incorporate the Washington Mutual Fire Insurance Company—Bill additional to an act exempting certain goods and chattels from attachment, execution and distress—Bill to prevent the destruction of Pickers in certain ponds in the towns of Monmouth and Winthrop—Bill additional to several acts for the preservation of Fish in Penobscot River and Bay and the several streams emptying into the same.

Bill, additional, to regulate the Inspection of Beef and Pork, was read and re-committed to Messrs. Parks, Hall and Counce.

Petition of John Chandler that the Custom House in Portland may be exempted from taxation was read and referred to the committee on the Judiciary.

Bill to establish the Kennebec Boom Corporation, was read and referred to Messrs. Frost, Smith of Portland, and Maine.

Monday March 21. Ordered, that the joint committee on the Judiciary be instructed to inquire into the expediency of providing by law for the inspection, pack-

ing and branding of Beef and Pork, when the office of Inspector General of Beef and Pork shall become vacant by death or otherwise.

Bills enacted.—to divide the town of Berwick, and to incorporate the Easterly part thereof into a town by the name of North Berwick—Authorizing the County Commissioners to lay out a Highway over tide waters of Kennebec river.

Resolves finally passed. Resolve authorizing the State Treasurer to purchase a Standard of Weights and Measures.

Resolve Districting the State for the choice of Senators.

Mr. Pierce, of Greene, laid on the table a Resolve in favor of the Westbrook Seminary, which was once read and tomorrow assigned for a second reading.

POSTAGE ON PROOF SHEETS.—Application having been lately made to the Postmaster General on a question respecting the rate of postage which ought to be charged on *proof sheets*, an answer was received, in which the following is stated to be the rule of the Department: viz. "Proof sheets without corrections in writing are chargeable with pamphlet postage—when corrected, the postage is determined by the nature of the corrections. If they concern merely the typographical errors of the sheet, they will not subject it to a letter postage. If they introduce new matter, the Department is bound to consider them as 'written memorandums' within the meaning of the Act of Congress, subjecting the sheet to letter postage." This is stated to be the rule which was originally framed by the Department, and which is now adhered to.—*Boston Daily Advertiser.*

Romantic.—Report says, that lately the Sand Bar Ferryman picked up in the river, floating down, a nice mahogany cradle, closely casketed, so as to exclude the water.—It had the usual cradle clothing, and its little quilt was neatly spread and tucked beneath its soft bed of feathers. The ferryman towed it ashore, and began to examine into the value of his prize. He raised the covering and behold! a beautiful infant handsomely dressed lay beneath in undisturbed slumber. He carried it to his mistress, where it has found that protection denied it by an unnatural mother.—*Augusta, (Georgia) Courier.*

HOSPITAL LIFE INSURANCE COMPANY.—We are informed that the amount loaned in this county by this Company (which some call the DEATH Insurance Company) is 127,000 dollars. Land of the estimated value of 381,000 dollars has been mortgaged to secure the 127,000 dollars loaned. The number of real estates which are passing under mortgages is truly a cause of alarm. Mr. Allen correctly remarks that these mortgages to corporations which never die are bringing the yeomanry of the country into a state of dependence and peril. (Hampshire (Northampton) Gazette.)

The brig New York, Capt. Thorp, 16 days from Port au Plat, arrived at New York, reports that the brig Brutus, Capt. Davenport, of Augusta, was lost in a gale on the night of the 16th ult.—crew and part of the cargo saved.

Moses F. Kimball, Esq. has been appointed Postmaster at Rumford, vice Eben C. Stevens resigned.

David Winslow, Esq. of Westbrook, has been appointed Inspector General of Beef and Pork, for the State of Maine, in the room of Silas Estes, deceased.

TO CORRESPONDENTS.

We welcome "LUCIUS" to our columns. It will give us and our readers great pleasure to hear from him often.

Br. A. C. Thomas, of Philadelphia, has pledged to us the "first fruit from his rhyming mill."

We are unable to account for the delay of "Medicus" and "Anti-Materialist."

Several articles are on file.

Our thanks are specially due to "S." for his constancy as a correspondent.

DIED.

In Albany, N. Y. Mrs. Hannah Lacey, wife of the Rev. Dr. L. aged 38.

In Utica, Mrs. Laura Lansing, wife of the Rev. D. C. Lansing, aged 38.

In Brunswick, Mr. Thomas Mariner, aged 37.

In Northport, very suddenly, on the 8th inst. Mr. Thomas Parsons, aged 37 years—formerly a resident of Gilmanton, N. H.

In Portland, Mr. William Douglas, aged 27.

NOTICE.

To whom it may concern.
THE subscriber would inform the public that he has been appointed Deputy Inspector of Pot and Pearl Ashes. The best attention will be paid to every part of the duty incumbent upon him.
ROBERT WHITTEE.
Gardiner, March 21, 1831.

Balfour's Reply to Stuart.

MR. BALFOUR'S Reply to Professor Stuart's Essays on several works relating to future punishment, are now for sale by P. SHELTON, at his Bookstore in Gardiner, and by W. A. DREW, Augusta. Price 75 cents.

Gardiner, March 21, 1831.

THE CHRISTIAN PREACHER,

AND
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